

guidance and inspiration. This in no way lessens the responsibility of each member to express any opinion he may have on a subject under discussion, but the freely given acceptance of the community decision should follow as the necessary complement.

APOSTOLIC WORK

The apostolic work of the community lies in prayer and hospitality and hardly at all in discussion or exposition. The young person of today is usually pagan, whether nominally Christian or not, and words mean little to him because the symbols have been drained of life by continual lip-service. He is separated from the Church by an abyss not of his own making and only love and the grace of God can lead him over. It is not a neglecting or falling away from something once known (in this case words are often necessary), but a total ignorance of what life is about and an inability to understand what the Church is saying—a traveller lost in a strange country with no maps and little knowledge of the language. Often the only way is to chatter in a pub and make some sort of contact, at the same time praying that the Holy Spirit will lead him blindfold by the hand.

The reason why a community like this has happened seems to lie in the strange situation in which Western man is placed. He leads an atomised, split life with no roots in Nature, no roots in any localised human community, no supernatural roots. This inevitably seeps into the life of the Church and religion becomes yet another department instead of the source which binds everything together.

‘And all they that believed were together and had all things common. Their possessions and goods they sold and divided them to all, according as every one had need.’



POINT OF VIEW

ON THE MOTHERHOOD OF GOD

At this time, in the Church, there seems to be a divine urge leading men and women to study more deeply the truth concerning both God and themselves.

In a recent conference, given at a retreat by Archbishop

Roberts, s.j., he told the retreatants that when they said the 'Our Father', they should think of God as both Father and Mother, and address him so, as the Indians do their benefactors, for they always say: 'You are my father and my mother'. When the Archbishop was asked if Mary, the Blessed Virgin, represents the Motherhood of God, he answered in the affirmative.

To me it has always seemed strange that God, in all three persons, should be addressed and spoken of only in the masculine gender. It seemed to impose limits to the perfection of God, the Infinite and Universal. A man has certain qualities suitable to his manhood, but he lacks other qualities which are, or should be, found in womanhood. It is true that in both sexes there are rudimentary traits, both physical and moral, of the opposite sex, and is it not possible that the strong attraction existing between the sexes is in some measure a longing for the fulfilment of those rudimentary traits? A man feels his personality rounded off and completed in his mate, and the same may be said of the woman.

That God should stand isolated and alone, in a unique existence, contemplating his own perfections, does not seem to be altogether acceptable, nor that he should have had a Son from all eternity, to whom he gave a Mother only in time. What is the meaning of those words: 'From the womb before the day star have I begotten thee'? Does it not seem possible that in God there are two principles, for ever united, but yet distinct?

In the highest as in the lowest forms of creation—which is the mirror of God—two principles are the all but universal rule, and are essential to being. The apparently simple element of water is composed of hydrogen and oxygen; electricity can only exist by the combination of the negative and positive currents; fire is fuel and air, and cannot appear if one be absent. The smallest insect has its mate, or it remains unfruitful, and a man dies without issue who does not take a wife. May it not be that within the spiritual life of God there are two elements, since in the first chapter of Genesis we are told: 'In the image of God created he him (mankind), male and female created he them'.

If it be true that Mary represents the Motherhood of God, her dominion over her Son is not so surprising, and our faith in her intercession is certainly not misplaced. That which remained hidden from the beginning is made known to us through Mary. The Jehovah of the Jews, a God of justice and power is revealed as our tender Mother as well as our omnipotent Father; and is not the Holy Spirit the Bond of Love, uniting the Motherhood to the Fatherhood, and overflowing in the Person of the Son, through whom he is for ever poured forth upon the Church for her sanctification?

The beauty of the Spring, the loveliness of 'Nature', the innocence of young creatures, the abounding richness of life, spiritual as well as physical, and the glories of the Saints, both men and women, all speak of parenthood, the union of two divine elements producing eternally new generations of beings, which all have taken rise in the love of God, Father and Mother of every created thing.

A DISCALCED CARMELITE



GOD AND THE UNCONSCIOUS¹

DONALD NICHOLL

FR VICTOR WHITE has contributed so frequently to THE LIFE OF THE SPIRIT that any attempt to avoid a slightly domestic atmosphere in this account of his work would be forced and unnatural. Not that this present collection of his essays contains more than one which has appeared here already. Some day, we hope, the others which have been published here may also be collected into a book. Such a work would be more concerned with the theological side of the frontiers of psychology and theology than is *God and the Unconscious*, where psychology is at least the starting-point—though never the terminus. Much of the material will be familiar to the readers of *Blackfriars*, *Dominican Studies*, and the Guild of Pastoral Psychology pamphlets. But there are several important new chapters; all the essays have been re-worked; and the result is a book of surprising unity. Furthermore, there is a most illuminating appendix by Fr Gebhard Frei (it 'should straighten out once and for all what has proved one of the most considerable tangles which confront the theologically-minded student of Jung, namely, his conception of the "Self"

¹ By Victor White, O.P. (Harvill Press, pp. vii-xxv, 277; 21s.)